

# INTEGRITY

I 53

25¢ A COPY

1230 Old Mission Students' Theo



A DECREE WENT OUT FROM  
GOLDEN  
FRANKENSON &  
MURRAY

THAT EVERYONE SHOULD DO HIS  
CHRISTMAS SHOPPING EARLY--

December '50

Vol. 5, No. 3

Subject: Christmas Past & Present

# CONTENTS

## CHRISTMAS PAST & PRESENT

Collaborators: JOHN C. HICKS, ED WILLOCK and  
MARY CHRISTENSEN

Part I	-	-	-	-	-	1
Part II	-	-	-	-	-	19
BOOK REVIEWS	-	-	-	-	-	37

INTEGRITY is published by lay Catholics and  
dedicated to the task of discovering the new  
synthesis of RELIGION and LIFE for our times.

December 1950

Vol. 5, No. 3

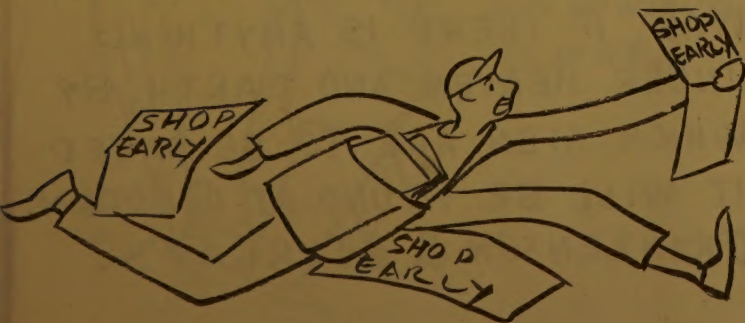
Published monthly by Integrity Publishing Company, 243 East 36th Street,  
New York 16, N. Y., MU 5-8125. Edited by Edward Willock and  
Carol Jackson. Re-entered as Second Class Matter May 11,  
1950 at the Post Office in New York, N. Y. under the  
Act of March 3, 1879. All single copies 25¢ each;  
yearly subscriptions: domestic \$3.00, Canadian  
\$3.50, Foreign \$4.00.

INTEGRITY is indexed in *THE CATHOLIC PERIODICAL INDEX*

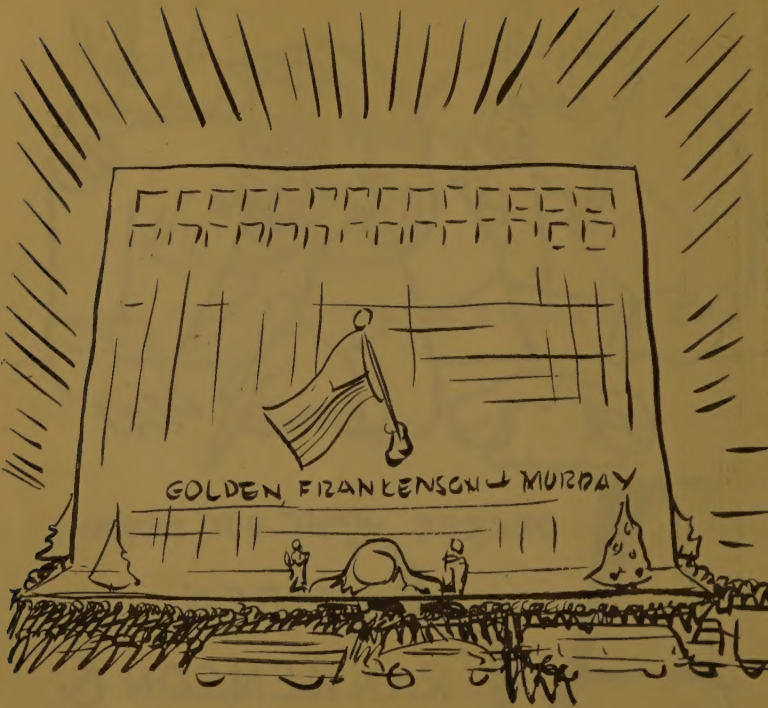


DECREE WENT OUT FROM  
**A** GOLDEN  
FRANKENSON &  
MURRAY

THAT EVERYONE SHOULD DO HIS  
CHRISTMAS SHOPPING EARLY--







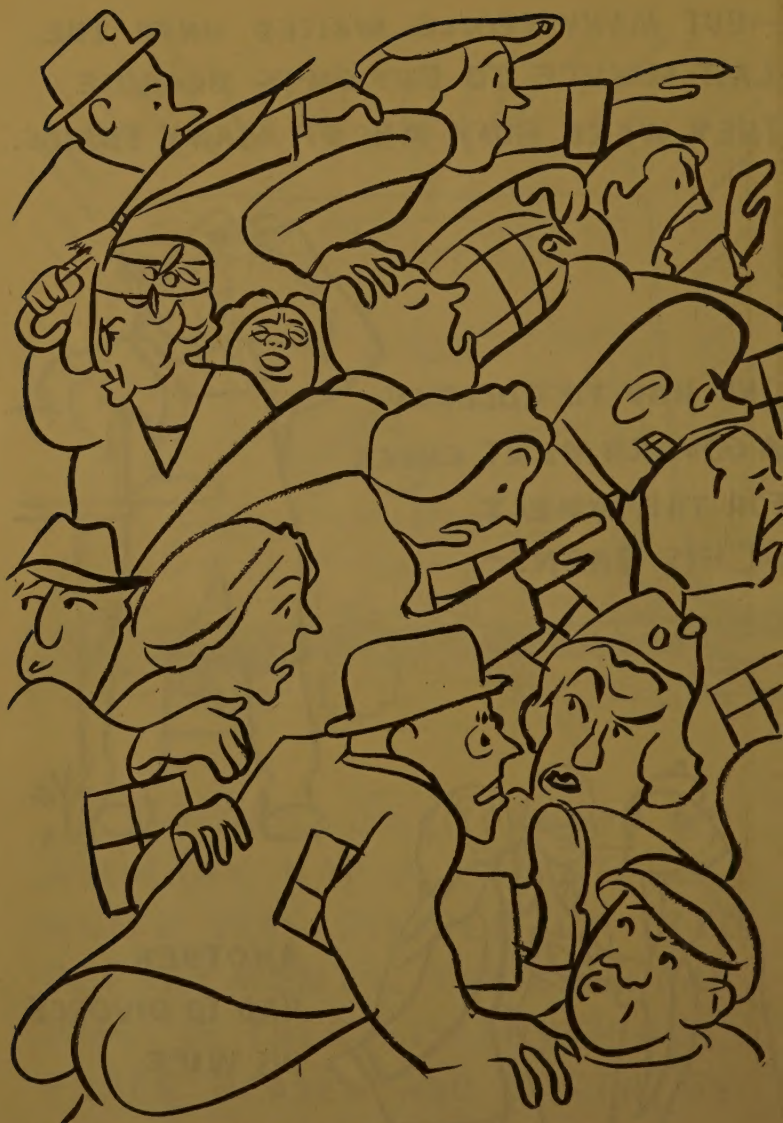
GOLDEN, FRANKENSON & MURRAY HAD A BIG STORE WHICH WAS DIVIDED UP INTO DEPARTMENTS. THEIR SLOGAN WAS "IF THERE IS ANYTHING UNDER HEAVEN AND EARTH, BY WHICH MEN ARE TO BE SAVED IT WILL BE FOUND AT GOLDEN, FRANKENSON & MURRAY'S."

-BUT MANY PEOPLE WAITED UNTIL THE  
LAST MINUTE TO BUY GIFTS BECAUSE  
THEY WERE BUSY ABOUT MANY THINGS.

ONE HAD TO COLLECT  
A GOVERNMENT CHECK  
FOR THE WHEAT  
IN HIS BARN-



ANOTHER  
HAD TO DIVORCE  
HIS WIFE.



ON THE LAST DAY PEOPLE FROM THE  
HIGHWAYS AND BYWAYS CROWDED INTO  
THE BIG STORE TO BUY GIFTS AND MAKE  
OFFERINGS TO THEIR FRIENDS AND  
PEOPLE THEY WISHED TO CULTIVATE.



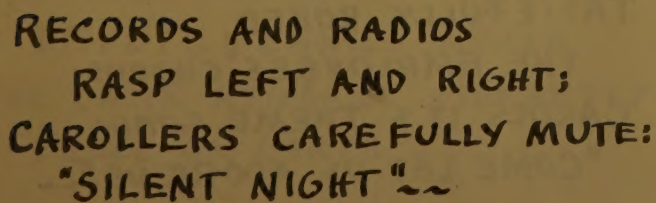


**T** IS THE FIGHT BEFORE CHRISTMAS  
AND ALL THROUGH THE AISLES  
PEOPLE ARE GRABBING  
AT LAST MINUTE PILES~~



THE FLOORWALKER TAILS  
ALL THE CHILDREN WITH CARE  
AS THEY WRECK ALL THE TOYS  
AND HE PLUCKS OUT HIS HAIR...







TASTEFULLY ROBED  
THE EMPLOYEES' CHORUS  
CAROLS IT'S THEME SONG:  
"COME LET US ADORE US" ~



SHOPPERS AND CLERKS  
DISPUTE PENNIES-WORTH  
THE CHOIR RENDERS VIBRANTLY  
"PEACE ON EARTH" ~ ~





ST. NICHOLAS OF MYRA WHO ACCORDING TO LEGEND WAS ONCE THE PATRON OF ANCIENT THIEVES BY A STARTLING COINCIDENCE IS PATRON OF GOLDEN, FRANKENSON & MURRAY'S.

ONE LITTLE BOY BECAME DISTURBED AT SEEING SO MANY SANTA CLAUSES. SOME EXPLANATION WAS NECESSARY.



I'M SANTA CLAUSE, COME SHAKE MY PAWS  
I'M SAINT OF ECONOMIC LAWS.  
I GIVE YOU THINGS IF YOU ARE GOOD  
AND MIND MACHINERY AS YOU SHOULD.



HERE'S NICK-NACK CLAUSE  
WELL KNOWN TO SOME  
WHO WAIT TO SEE  
HIS THINGDOM COME~





THE BOURGEOIS BIRDS  
WITH BIGGEST MAWS  
GET FAT RECEIPTS  
FROM DIVIDEND CLAUSE.



USURY  
CLAUSE  
BUILDS  
PENNY-THRIFT  
BY  
BLEEDING  
THOSE  
WHO NEED  
A LIFT~~



INSURANCE  
CLAUSE  
WILL KEEP  
YOU SHOD  
AGAINST  
THE  
THORNY  
WILL OF  
GOD~~





WELFARE CLAUSE  
DENOTES THE RARITY  
OF A NEIGHBORLY  
CHRISTIAN CHARITY.





THOSE WHO  
WORK  
IN LOW  
DIMENSION  
WILL LEAN  
ON CLAUSE,  
MY BROTHER  
PENSION~~

AND THEY  
WHO  
REACH  
AGE  
SIXTY-FIVE  
SECURITY  
CLAUSE  
WILL KEEP  
ALIVE~~





I AND MY WORTHY BROTHERS SEVEN  
WILL BACK YOU HAPPILY INTO  
HEAVEN.

*finis*

TO Christmas Past  
All gold and gooey  
Let's bid a not irreverent  
"Phooey".



And let's pass on  
To things more pleasant:  
The Presence of Christ  
In Christmas Present.~>







# In Those Days There

WAS A YOUNG  
MAN WHOSE  
CHARITY WAS  
BEYOND MEASURE. HE IN  
COMPANY WITH OTHER YOUNG  
MEN AND WOMEN PLACED  
THEMSELVES ~

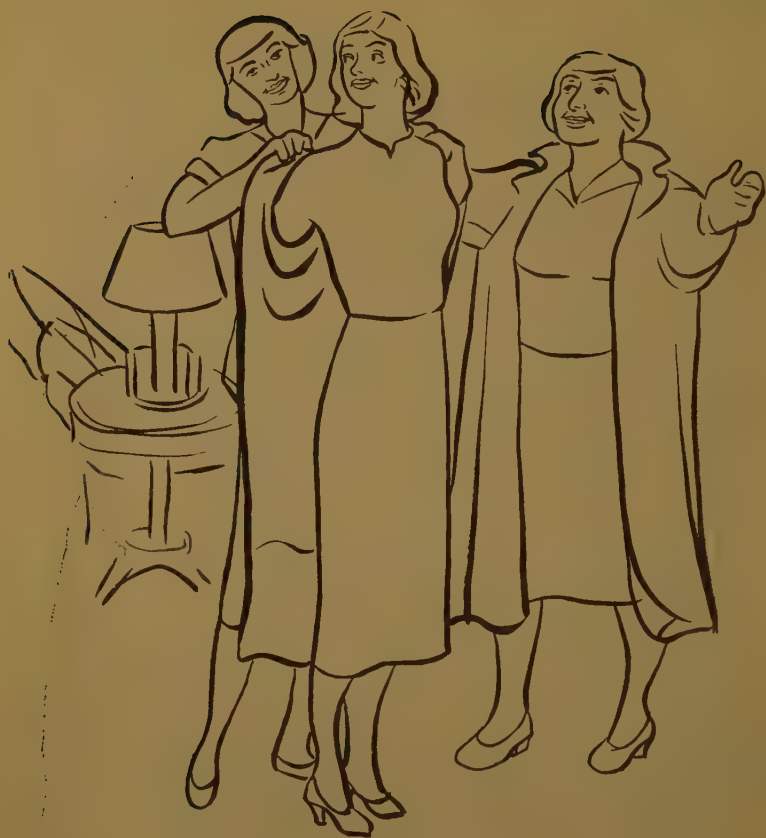




***AT THE SERVICE OF THE POOR,  
EMBRACING POVERTY***



***AND THERE WAS A VIRGIN  
IN THAT CITY WHOSE JOY  
WAS IN THE LORD. SHE  
WAS MOVED TO SHARE THIS~***



***JOY WITH THE DISCON-  
SOLATE AND THESE SHE SET  
UP IN HOUSES OF PEACE.***



***AND THERE WAS A FAMILY  
GENEROUS BEYOND LIMITATIONS  
OF BLOOD. THEY JOINED WITH  
OTHER FAMILIES, BINDING***





*UP THE SOCIAL WOUNDS, RE-  
STORING BROKEN HOMES, AND  
SPREADING THE SPIRIT OF  
NAZARETH.*



***AND THERE WERE OTHERS  
WHO WROTE DOWN THE  
GOSPELS PROPAGATING  
THEIR MESSAGE IN ~***



~ THE TONGUES OF  
THE PEOPLE



***AND THERE WAS A PRIEST  
WHO SHARED THE BURDENS  
OF HIS POOR. THEY KNEW  
HIM AND HE KNEW THEM~***



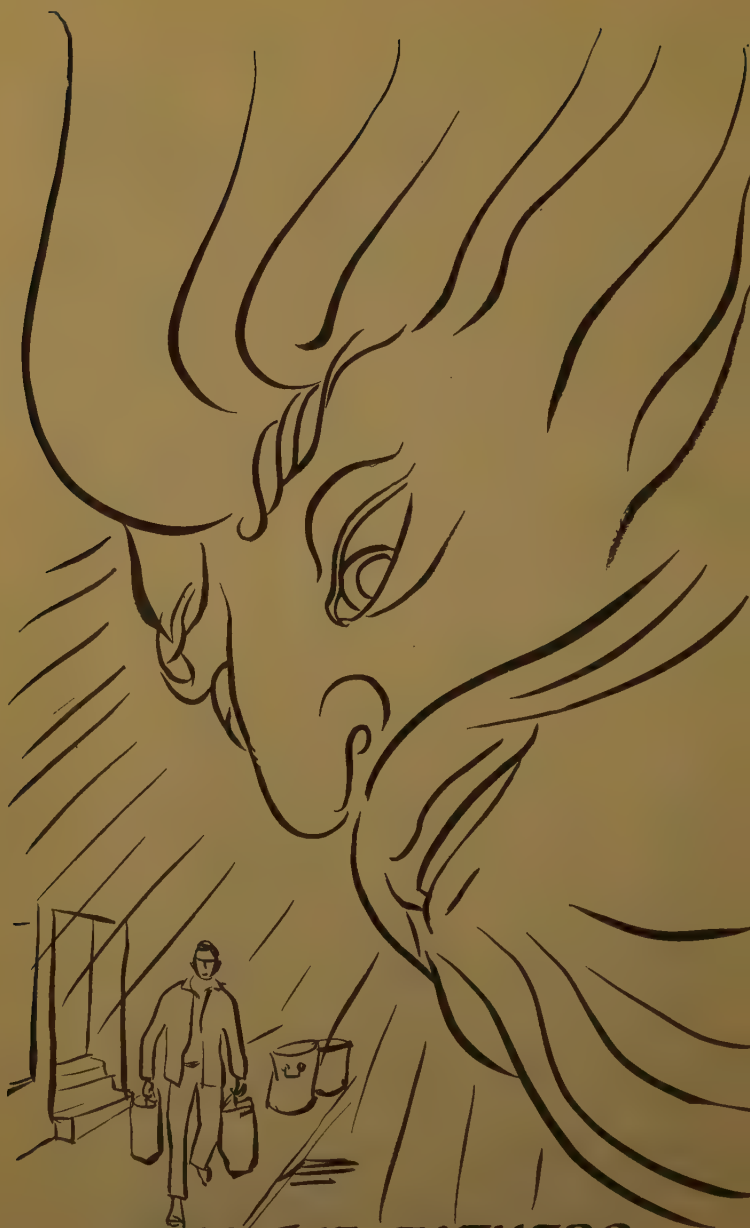
*BEING ALL ONE IN CHRIST.*

**A**LL OF THESE PEOPLE  
GAINED COURAGE  
AND DIGNITY FROM —





*~THE PROMISES OF CHRIST.  
THEY TOOK COUNSEL ~*

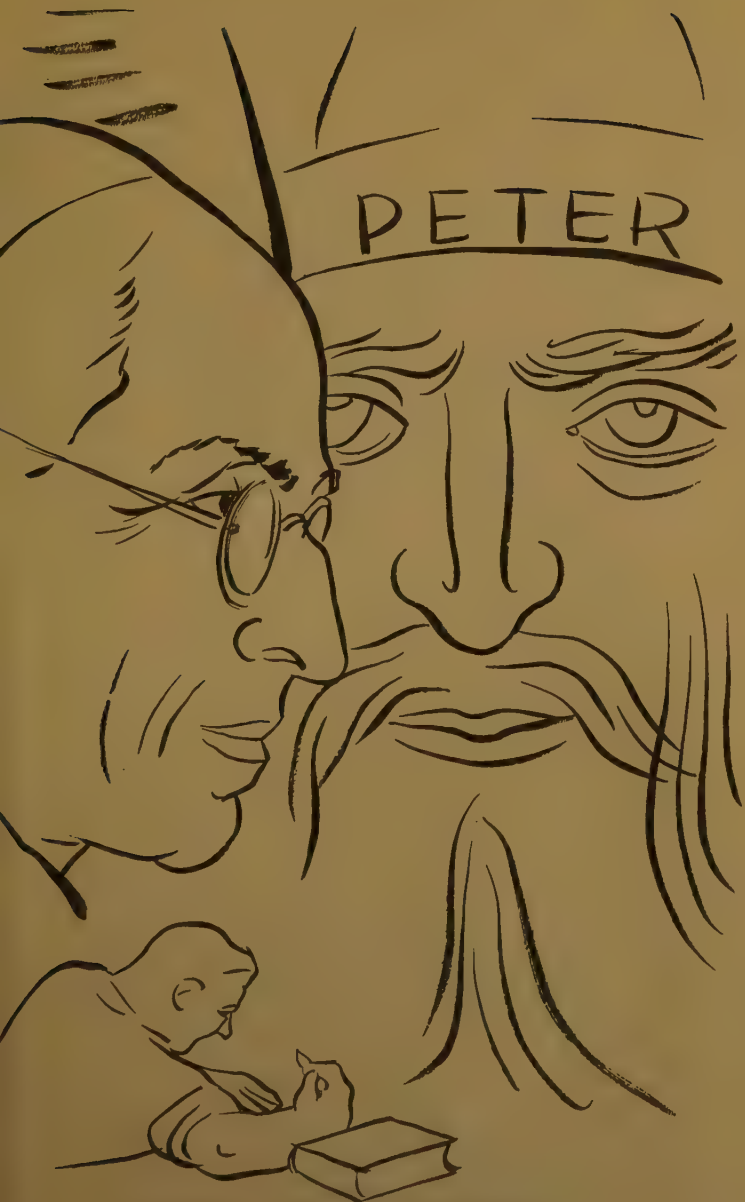


*FROM THE FATHERS,*



## *THE CONFESSORS,*





**AND THE POPES.**





*AND THEIR FOOD*



*WAS THE EUCHARIST.*

It is in this way that  
the **WORD** is made  
flesh and dwells  
among us today ~ in  
**CHRISTMAS PRESENT**



## BOOK REVIEWS

### Christ Comes to the Dock Workers

#### MISSION TO THE POOREST

by Jacques Loew, O.P.  
Sheed and Ward, \$3.00

*Mission to the Poorest* is the result of Father Loew's life as a workman and parish priest in the poorest sections of Marseilles. It is a "sociological document," a study of the sub-proletariat by a sociologist of value. But the scholar did not become a docker to write a thesis; he donned overalls because he loved the little ones, the poor. He has made no compilation of theories and statistics, although such information is not lacking, but he has very simply and lovingly described men—men he knew and lived with and who tell so much through their actions and words that we cannot comfortably afford to remember it all.

Father Loew hesitated long before writing this book. He says to a friend: "Silence, is not this the safest course? There are decencies more compelling, a nakedness more distressing, than those of the body. And yet, how is one to act effectively, to avoid betraying the truth, if one does not enlighten those who are unaware of what actually, genuinely takes place barely a few hundred yards from where they live? How, without shouting at the top of one's voice, can one prevent the distance widening, the gulf deepening every day between those who could act—who must act—but who are unconscious of the situation, and those who can no longer do anything. . . ? This is no matter of trying to touch people's feelings, appealing to their compassion; rather it is one of crying out before it is too late. . . ."

A cry of anguish and of hope, the book demands to be quoted, to be read. The author lays bare what he sees, but it is not with the intention of informing us only of the naked facts, it is with the desire of convincing us that a solution is possible. Basically it is the solution of Father de Foucauld and of Father Lebbe: to become completely one with the douaire, the Chinese or the worker, to *belong* to him. Father Loew tells of the different efforts, the failures which he and his co-workers, priests and lay people have to accept. "Material cares overwhelm them, each day the battle starts afresh. They are a sign of contradiction. At the end of a few years they feel that their spiritual resources are dried up; they no longer see clearly, and since the victories that they managed to win were attended by so many skirmishes and defeats they are unable to assess them." But there are also joyful tidings now and again. The two last chapters, one written by Father Loew after three years as parish priest in his mission, and the other by Maisie Ward, are important additions to the original French edition as they give substantial proof that even if these apostles have only "levelled out the rough places" and "straightened the corners" they have lived the Gospel in the midst of their brothers. They have preached it without words, as Father Loew says, and therefore the harvest is not a throng of words and records but a great love.

In my opinion this is the most important and helpful book on the new apostolic trends in the Church since Abbe Godin's *Priest-Workman in Germany*.

ANNE STANCIOFF

## Communities of Work

**ALL THINGS COMMON**  
By Claire Huchet Bishop  
Harpers, \$3.00

Mrs. Bishop has here assembled first-hand detailed, documentary-type information of the communitarian movement, a new and most interesting effort to revitalize

the social order. As the decay of capitalism has gone much further in Europe than here, so new ideas and experiments are also more evident there, especially in France. That is why it is very useful to have a report on these efforts, and valuable to those who are prepared to profit by it.

To my mind the momentum of communitarianism comes from the swing of the pendulum of contemporary feeling *away* (with a growing revulsion) from individualism, isolationism and avarice, *toward* co-operation, community and idealism. Many of the teachings of the Church, especially of the papal encyclicals, can be cited in favor of the movement, so it is not surprising that Catholics are numerous in it. On the other hand, the Communists are very prominent in the movement too, and understandably, because it follows a natural development of some of their ideas. But fundamentally there is a tremendous impulse to gather together the dispersed human atoms of a disintegrated society into little living groups that will grow and multiply. It's a matter of picking up the pieces and making a new world. Whether the communitarian movement, which is organized and has universal principles, is directing these seedlings of the new society toward Christianity or Communism can be disputed. But first we have to recognize that those who are unwilling to admit that there will be changes and drastic changes in the organization of production are not in a position to argue the question since they have not yet seen the natural situation which gives rise to the problem. This goes for the big-time planners, unionists and socialists as well as for the capitalist-individualists.

What is communitarianism? Think of it, if you like, as the lively great-grandson of the co-operative movement, for it stresses co-operation rather than competition. As the co-operatives were separately formed but bound together by common principles, so the communitarian movement consists of a group of autonomous Communities of Work, related by common principles and central headquarters. The communities are *economic* units. The exemplar community, Boimondau, in France, is a group of watch-case makers who commonly own and commonly govern their factory. Domain Ott is an association of wine growers. The Socialist Society of Bilthoven is really a school for children, but run on communitarian principles. There are dozens of these communities, all quite small—in fact communitarianism won't work in units larger than 100 families although there are groups within large companies, as for instance a community of milkmen within a large milk co-operative. Within the general principles the movement is extremely flexible. One community will be very different from the next, yet reflect the same spirit: a combination of practicality, personalism and idealism. There is always a strong emphasis on spiritual values. In fact, here is one of the points where I would query Mrs. Bishop, for "spiritual" is a weasel word. If it suggests God to you, keep it in mind that it can as easily suggest Bacon to the communitarians, and that Mrs. Bishop usually uses it in this latter sense.



It helps me in understanding Communities of Work to picture them as neither businesses nor religious orders, but participating a little in the nature of both.

They are like businesses in that they are groupings around a common work. Most often they form because the founders realize that together they can do what they can't do singly. For instance, several young farmers will pool their capital for the joint purchase of farm machinery, merging their land and working in a group. Or a manufacturer who consistently fails to stimulate his employees' interest or loyalty despite pension plans and the usual incentives, will relinquish his ownership of the factory to the workers. This is usually done gradually, with reimbursement to the owner and after indoctrination of the workers with the principles of communitarianism. It will surprise some how often the impulse toward forming these communities comes from the owner rather than the workers. Marcel Barbu (the founder of Boimondau) was the pioneer here and has more than anyone else to spread the ideas. But it would be wrong to think of the communities as joint-profit enterprises. The profit motive is definitely out, with returns limited and surplus often going to help start other communities. It is this rejection of the profit motive which makes the movement so revolutionary and sets it apart in spirit from the sort of solidarity for corporate gain that marks the usual trade union. There is a change of heart involved in communitarianism, not just a change of method.

Now we come to the resemblance the Communities of Work have to religious orders. Primarily it is in their spirit of corporate dedication and idealism. Very few of the communities have a dogmatic religious basis and in fact they are not allowed to be exclusively any particular religion, within the principles of the movement. They take as their first aim the achievement of a fuller life for their members, the "whole life" as they put it, and the first fruits of co-operation are increased leisure (by taking turns with the children and animals, farm wives get their first sundays off) and education (like the co-operatives the communities regard study and group education as a first and compulsory essential).

Naturally the members are not celibate as are religious. Family life is the foundation of the communities and it is an advantage to be married. Housekeeping is considered a useful work and the women are paid for it, not through an increase in their husband's wages, but directly. Children are also paid—for growing.

Nor is there the "obedience" of a religious community—in fact the opposite is true. There is no compulsion beyond being held to the "common ethical minimum" of the group which everyone first freely endorses. At the most there is a sort of non-directive counseling. A cardinal principle of communitarianism is that all important decisions have to be unanimously agreed on (of course the daily decisions are taken care of by unanimously elected officers). Even in the children's school referred to above, one child holding out can prevent the director and the whole faculty from pursuing a course of action. It is argued that no one ever holds out just to be difficult, because in a communitarian atmosphere one's own self-interest lies in co-operating.

The most striking resemblance to the religious life lies in the degree to which the community concerns itself with the moral and spiritual

worth of its members. Each man is judged and rewarded according to his *total value*, which means not only how well he works but how cheerful, amusing, self-sacrificing and agreeable he is. Communitarians must be prepared to face the equivalent of "chapters of faults" and to find that their whole lives, and particularly their characters, are subject to scrutiny. Of course they are anyhow in our own society, but no one dares comment except behind peoples' backs or in a fit of anger. It seems to me that this attitude that one's character is nobody's business is the real citadel of individualism (mixed up with some genuine justification for it). It will be much harder to win men to this feature of communitarianism than to woo them from the profit motive (which is getting rather unprofitable anyhow).

I have tried to give some general idea of the movement without citing many specific instances and without listing the principles in an ordered way. All this is done in Mrs. Bishop's book most admirably. One cannot help but pay tribute to the accuracy and detail of her reporting. She visited all the communities she describes and she has a sympathy and enthusiasm impossible to duplicate. It is quite useless even to try to condense the material that is in the book. For that reason I strongly recommend reading it. You may like communitarianism or not, that isn't the point. What the book does do, through its excellent reporting, is to describe a concrete method of salvaging our economy. It will take a lot of discussion out of the realm of high-flown theory, right down into the practical order.

Personally I am very happy to have the arguments about economics moved into this living, concrete field. It will seem strange to some that this should be so when I admit that communitarianism is the most seductive argument I have ever seen *against* some of INTEGRITY'S basic positions. (Some of the seductiveness lies in Mrs. Bishop's warm enthusiasm which must certainly add a rosy glow to the movement—but even making allowance for that, it is an attractive thing.)

Here is what communitarianism does: it banishes capitalism (the profit motive) while retaining industrialism (the mechanization of work). I'm speaking now not of what may be made of the Communities of Work but in fact of what is held by the communitarian movement, which is an official sort of thing. Its dogmas are comparable to the Rochdale principles with respect to the co-operative movement. Communitarianism, then, explicitly rejects capitalism ("money doesn't make money," they say, reviving the argument against usury), though they are not necessarily against the use of capital. For them, as for all the major Catholic thinkers as well, capitalism means in practice a rationalization of production and distribution according to the profit motive.

Yet communitarianism makes no effort to guard itself against the technological rationalization of work. They want "the maximum of technology and science allied to a vivid sense of the whole man." They expressly state that "the economic expression of a Community of Work is not an artisan enterprise." That means in practice that they will sacrifice individual responsibility in the work itself, and try to compensate by responsibility elsewhere. They do not object to assembly lines and even now at Boimondau have the Bedeaux System and music while you work for fifteen minutes out of every hour. They also favor large-scale farming machinery.

It seems to us at INTEGRITY that the world is fast moving from the idolatry of money to the idolatry of applied science. And just as no amount of philanthropy could compensate the proletariat for the loss of property, so now no amount of security and culture and responsibility *outside of work* is going to compensate men for becoming machine parts. The question that keeps coming into my mind is whether or not communitarianism *has* to wed itself to industrialism and technology (I'm not talking now against machines as such). However it is too long a subject to go into here, and the fact is that they *do* choose industrialism. Nevertheless we ourselves and other groups have already begun to borrow some of their organizational ideas, which can certainly be transposed to apostolic structures.

One last serious question. Is the spirit that animates communitarianism implicitly Christian (although sometimes explicitly Communist) because of its emphasis on human dignity and fraternity? Or put the question another way. We Catholics are used to saying that only Christ can renew the face of our scarred earth. Are we wrong then? Will the earth be renewed by "spiritual Catholics, Protestants, Humanists and materialists" working together under the inspiration of communitarianism? (Incidentally, this concept of a spiritual materialist runs through the book. It means someone idealistic and generous, who probably likes such, but who doesn't believe in God.)

Personally I think you have to label the prevailing spirit of communitarianism "Mystical Humanism." It has an exaggerated idea of the importance, dignity and perfectability of men apart from God. It does not see the need of grace. It seems to substitute "humanity" for the deity. It is a "mystique." Concepts like those of the "total man" (where we would say "the saint") come straight out of Marxism. Here again does it have to be this way? Its members have a very legitimate desire to include all men of good will, and in so far the spirit is good. However, Christ and not this "mystique" of humanity were at the center of these communities I should think there would be a profound change in the present spirit of the movement. And at present I should judge that the movement has not yet crystalized for or against Christ. Let us hope it does the latter.

CAROL JACKSON

## Child's "Imitation"

**JESUS AND I**  
by Jean Plaquevent  
Sheed & Ward, \$1.75

This is a book for children written as a series of conversations between Jesus and a child. It is very simple in style and tells children the things they should know about Jesus and about the virtues of their state in life, such as obedience, how difficult it is but why it is important; about happiness and not getting cross and putting things away, and lessons. Jesus gives the child a true loving reason for doing all the necessary things that children find so annoying. My eight-year old finds it fascinating reading although some words are difficult. The younger children love to have it read to them.

DOROTHY WILLOCK

## Saint Thomas, Elaborated and Summarized

### CHRIST THE SAVIOR

By Reginald Garrigou-Lagrange, O.P.

Herder, \$9.00

### REALITY: A SYNTHESIS OF THOMISTIC THOUGHT

By Reginald Garrigou-Lagrange, O.P.

Herder, \$6.00

These two recent translations of the works of the greatest contemporary commentator on Saint Thomas illustrate the range of Father Garrigou-Lagrange's theological genius. *Christ the Savior* (700 pages)

is an elucidation in strict scholastic form of the third part of the *Summa Theologiae* (400 pages) a comprehensive survey of Saint Thomas' synthesis from the point of view of the essential doctrines.

The first book deals with the mysteries of the incarnation and redemption, plus a short compendium of mariology. All the way through it compares Saint Thomas' teachings with that of other leading theologians who hold contrary views, and in the light of the leading interpreters of Saint Thomas. The book is obviously of major importance for theologians. It is very rough going for amateur theologians like myself. Because the subject matter is very important as a background to modern problems it is worth the struggle, but even so the book serves us laity better for reference purposes than for straight reading in the hope of educating ourselves.

With *Reality* the situation is quite different. One is reminded of Saint Thomas himself who, after years of deep and detailed study, wrote the *Summa Theologiae*, his crowning work, as a synthesis for beginners. This book is written with an ease that makes you marvel as you read it. It is an effortless reduction of Saint Thomas' teaching to its essentials. Precision comes without effort; you know that selectivity is there, but you don't feel it. There is the simplicity of the master rather than the beginner, a beautiful thing, making the work easy to understand yet profound at the same time. It is not a polemical work, yet here, as always Father Garrigou-Lagrange writes with a consciousness of the critics of Saint Thomas. One can see the stress he lays on controverted points especially those disputed by the "new philosophies," and subject to the warnings issued in the latest papal encyclical *Humani Generis*, yet there is an aura of benevolence about this work as though the author wrote it from the vantage point not of great knowledge alone, but of wisdom and charity. In the beginning he stresses the fact that Saint Thomas was not just a genius but also a saint, that he sought in prayer and before the Blessed Sacrament for the light he needed. Then Father Garrigou-Lagrange shows how, through the gifts of the Holy Ghost, sanctity is a direct aid to theological understanding. Certainly he himself must have relied heavily on contemplation for his own theological studies. The fruits of the gifts are more evident in this book than in any other of his I have ever read. The power of synthesis itself, here so clearly illustrated, certainly participates in wisdom.

*Reality* is a book I would recommend for beginners. It's much easier reading than most college textbooks on philosophy or theology. It's a good introduction to Saint Thomas, for it begins way back at the beginning with "these are the philosophical books Saint Thomas wrote, these are the theological, and here are the names of his major commentators." Then he shows that the several thousand theses of Saint Thomas can



e reduced to a few major ones, and in turn he elucidates these. This synthesis is a study of Saint Thomas in his essence, but against the background of other schools of theology and of modern errors. It is called *Reality* because realism characterizes Saint Thomas' philosophy. It is divided into eight parts as follows: The Metaphysical Synthesis of Thomism, The Blessed Trinity, Angels and Man, Incarnation and Redemption, the Sacraments, Moral Theology and Spirituality. This book would be a good foundation stone for any thinking Catholic's intellectual life.

PETER MICHAELS

## Lay Spirituality

### VOCATION TO LOVE

By Dorothy Dohen

Sheed & Ward, \$2.50

This book is written for the layman and it is eminently practical. Its topic is that "there is nothing to do except love; nowhere to go but toward love; no means to use except those of love" and its purpose is to explain how love can be brought in daily practice. It does not exhort for that would be untrue to the nature of its subject. Rather does it silently presuppose that the reader is already engaged hand and foot in life's major purpose to "reach sanctity—the fullness of love" but in this very search may find himself perplexed and confused because the path to God seems obscure in a world which pulls every which way and that he therefore may be in need of concrete advice and assistance. The book's intention is to show the layman that it is the Holy Spirit through the assistance of Mary Who will provide the circumstances and the practical means to bring us to the fullness of sanctity.

The author's sound grasp of theological questions is everywhere evident, but appears only as a point of departure for clarifying practical problems arising from individual circumstances and situations of the layman. For example, the very fine chapter on detachment explains how necessary this attitude of the soul is for the realization of true charity, what it means to cultivate and persevere in it in the terms of the lay world, and how one can practice it even in situations with as little solitude as that of a mother with seven children.

At the present time there is little of this kind of practical guidance for the layman. Comparable guides for the religious mostly fail to relate to the setting of the layman's life and in many to that of his understanding also. But what is perhaps even more important about the book than its practical value is that it seems written out of an immediacy of experience powerful enough to carry over into the reader and to free the latter's spirit from sudden understandings, sudden thoughts, and sudden revelations which in many cases seem to have little relation to the subject at hand. When the words of a book perform this service, it is as though their writer were so rightly ordered to Truth that—the subject matter of the words becoming relatively incidental—the words suffer no blocking to the movement of the Spirit of Truth as it works outward.

NELL SONNEMANN

Editors' Note: Nearly all the chapters of this book first appeared in *INTEGRITY*, some under the pen name of Elizabeth Williams.

## Delightful As Well As Timely

**THE MARY BOOK**  
Assembled by F. J. Sheed  
Sheed & Ward, \$4.00

The old saying that you can't judge a book by its cover is wrong in the case of *The Mary Book*. I took one look at its cover jacket and at the title and said, "I must have that book." It is a deep blue with a Nativity on the front and a Pieta on the back, both done in bright colors in stained-glass-window style. The pages between the covers live up to the expectations aroused by them. *The Mary Book* has been assembled by Frank Sheed from the writings of many authors about Our Lady. As with most collections of writing you may miss one or more of your favorites but unlike most anthologies I am not a bit disappointed with those I do find. As the author tells us *The Mary Book* is divided into three parts: 1) Anticipatory—that is studies of the women of the Old Testament who preceded Mary, 2) from the Annunciation to the Assumption, 3) the story of Our Lady in the Church. We meet old favorites such as Father McNabb, Chesterton, Caryll Houselander, Belloc, Journet, to mention only a few. The poetry and illustrations by ancients and moderns are beautiful additions to the prose which predominates. The prose as is fitting in this age of Mary is by modern authors. I was most attracted by the third section which helps us to see the very great role which Mary plays in our redemption, especially in our own time which seems to call even more strongly upon her motherly desire to be of assistance to us in her role of Mediatrix of all Graces.

DOROTHY WILLOCK

## A Little Too Slow

**THE GOSPEL IN SLOW MOTION**  
By Ronald Knox  
Sheed and Ward, \$2.50

This book is disappointing—mostly because, since Msgr. Knox wrote it, one expects it to be superlative. As it is, it is uneven in quality. As the author says in his preface, it is a collection of occasional sermons suggested by a particular Gospel or Epistle or saint's day, and delivered to the girls of the convent school at which he was chaplain. Throughout the book there is ample evidence of Msgr. Knox's erudition; his new slants on familiar Gospel passages are interesting and sometimes very helpful. But the book as a whole suffers from a certain lack of vitality. Every once in awhile, it is true, one sits bolt upright awakened by something stirring or profound which Msgr. Knox has to say; but for the most part one sits back, like the average school girl hearing the average sermon, relaxed and dreamy, gazing out of the chapel into the sunshine, hearing in the background the preacher's voice and feeling satisfied and faintly amused by his witticisms.

DOROTHY DOHEN

## The Hard Way

**MARRIED SAINTS**  
By Selden P. DeLany  
Newman, \$2.75

Married people who are interested in developing spiritually may become discouraged at the lack of spiritual reading relating to their state in life. Most of the great spiritual writers have



med their writings at religious or at least toward those who are seeking to leave the world behind for love of God. We married people are of necessity so much of this world that it is a great encouragement to read about other married people who have reached high degrees of sanctity. We see that it can be and has been done in spite of all the worldly problems which our vocation imposes, such as making a home, having children, feeding them, keeping them in shoes, etc. The first three chapters of this book present excellent studies of the difficulties of attaining sanctity in the married state, of what Christianity has done for marriage and the family, and in very simple words a description of mystical experience. Among the lives of the saints narrated I liked some more than others, especially Saints Elizabeth of Hungary, Frances of Rome and Louis of France. The author attempts in each case to analyze the part which marriage played in helping the saint to achieve his or her crown. It was heartening to find the latter pages of the book devoted to men and women of modern times, some of whom are yet uncanonized by the Church but whose heroic examples are worthy of imitation by the rest of us. Mother Anton, Cornelia Connelly, Anna Maria Taigi and Elizabeth Arrighi Leseur are among these; outstanding is Jiam Battista Taganuzzi, Italian Catholic actionist. *Married Saints* is a reprint—first published in 1935 and well worth printing again.

DOROTHY WILLOCK

## New Quarterly

CROSS CURRENTS, Fall 1950  
420 West 118th Street  
New York 27, N. Y.  
\$1.00 a copy, \$3.00 a year

The appearance of this new quarterly is an event of genuine importance in American intellectual life. The promises and possibilities of the new magazine under its present

capable editorship seem unlimited.

"Because we are Catholics," say the editors, "we welcome contributions to the truth from any source." That is put exactly right. "Our primary function will be to reprint outstanding articles from out-of-the-way and foreign sources that indicate the relevance of religion to the intellectual life." In this reviewer's opinion that is just what religious thought in this country needs more than anything else, with the possible exception of a crop of native geniuses. A more intimate exchange between ourselves and continental writers is bound to be fruitful for both parties, though I think especially for us. As things have stood until recently one could, of course, look up an article on Max Picard or Romano Guardini or Gabriel Marcel or Maurice Blondel in the *Dublin Review* and get from it the titles of their main books and a modicum of critical appraisal. But that was certainly a bare subsistence diet, and needed to be augmented. But unless one read German, French, and Italian and had access to a goodly number of foreign periodicals, that was likely to be as close as one came to the current religious discussion on the continent. But now comes *Cross Currents* with the avowed purpose of meeting the felt need.

The first issue provides six important articles written by leaders in European religious thought. The issue is dominated by two impressive essays: the first, Mounier's "Christian Faith and Civilization"; the other, Father de Lubac's "The New Man, the Marxist and the Christian View." These are powerful essays, both highly controversial and immensely stimu-

lating. They are written on a level of discussion well above anything to be found in American periodical literature in the religious field. It is to be hoped that Mounier's untimely death will serve as a stimulus for clarification of his relation to Catholic and, more particularly, to Thomistic social philosophy. The belief is widespread that his emphasis on the dignity and inviolability of the individual person set him in opposition to the traditional teaching about the common good. Such, one ventures to say on the basis of the present article, is not the case. What Mounier is doing here (and doing incomparably) is formulating a Christian philosophy of history and a theory of Christian action in the world, based on what he calls "an indifference of relation," admittedly a difficult idea, but a fruitful one. "Refusing to throw into confusion the world it had entered, the Christian idea turned instead to the task of introducing itself by indirect means." "Christianity contributes more to the material works of mankind when it increases in spiritual intensity than when it loses itself in problems of tactics and management." Mounier argues that the essential task of the Church is today, as it was in Augustine's day "the denunciation of any society which shuts itself off from the supernatural." But he argues that this does not mean a withdrawal of the Church from the affairs of the world. "There are not two histories alien to one another, sacred and profane history. There is but one history, that of humanity on the march to the Kingdom of God." Christians must detect and strengthen the spiritual *within the temporal* even as they bear witness to God's transcendence and His judgment of the world from the standpoint of the eternal.

Mounier's article sets the tone for the others in the issue. Franz Schoningh ("What Is Christian Politics?") argues against the sanctifying of the visible body of the Church "as if what we prayed for daily, that His Kingdom may come to us, has already been actualized." He reminds us of the disastrous political absolutisms of Bossuet and De Maistre, which managed to tie the fortunes of the old regime to the destiny of Christianity itself. "A Christian state is such," he writes, "because the men who build it are Christian. . . . It is not Christian because it calls itself so or because it retains several outwardly Christian customs." Citing the fatal political romanticism of those Austrians of the thirties who sought to base a modern political state on an outworn medieval understanding of the relationship of Church and State, he reminds us that the outcome of the Dolfus regime, despite its good intentions, was an intense anticlericalism which prepared the way for Hitler's *anschluss*.

Father de Lubac's article forcefully condemns the drive in Marxian anthropology which seeks to enable man to "forge his own destiny" in rebellion against God. He carefully analyzes the impetus behind the Communist faith and shows its relation to the Christian notion of a "revolt against fate" and man's role as co-creator with God in a continuing creation as well as its "secret resentment" against God and its refusal to recognize man's status as creature. "A mass persuasion has arisen, powerful as a tidal wave, that man's hour has struck at last. And in that hour the finite being, self-sufficient in his finitude and his immanence, takes to himself all the prerogatives of God. It is the folly of Kirilov in *The Possessed*, of Zarathustra, of Feuerbach." But here Father de Lubac warns the Christian against the position of mere nay-sayer. Christianity is no

re anti-Communism. To combat the new pagan religion begun by Marx, Christians must revive their own tradition of collective action which recognizes, as the humanism of Marx cannot, "the essential discontent which prevents man not only from clinging to any stable form, but from being satisfied to progress always in the same direction," which recognizes man "the call of transcendence," the faculty which makes man "capable of surpassing himself."

All these are powerful, controversial matters. They are poised on that razor's edge between the attitude which condemns out-of-hand all that is new and contemporary, and that which, by accommodation of the new, loses the perennial Christian truth. Suffice it to say that *Cross Currents* is bravely determined to walk that perilous edge. It calls for a new effort in Christian thinking which includes Protestant and Catholic thinkers (Brunner, the Lutheran "crisis theologian" contributes an article "the Christian Sense of Time"; Berdyaev is represented by an article on antisemitism). Gabriel Marcel's "Theism and Personal Relationships" argues that theism is "the metaphysical condition of survival . . . of personal relationship" in an age which is reverting to "the idolization of the mass." M. Marcel begins his article with an acknowledgement of his reaction against those who want to put a label on my thought." He is known in France as the leader of Christian existentialism and, as such, doubtless falls under the warning in the recent encyclical *Humani Generis*. Marcel wrote not long ago (in his article "Fanaticism" in the *Dublin Review*, 3rd quarter, 1950) that he considered Jacques Maritain's assertion, that it was not possible to be an intelligent Catholic without being Thomist, to be a "statement of a fanatic, pure and simple." There are, of course, many Catholics who agree with Maritain, and who deplore the schism within the faith of what Father D'Arcy calls philosophical pluralism. There can be little doubt that such Catholics will be made uncomfortable by *Cross Currents*. But is it not possible to accept the mediating role of this new periodical, bringing us closer to the religious life of Europe (even, if you will, closer to its religious quarrels) without prior judgments about its orthodoxy and its philosophical purity? I believe that it is.

Let me call attention to the useful cross-reference bibliography at the back of the current issue—a regular feature of this quarterly. I found it very complete and helpful, listing important articles from all over the world under sensible topical categories. The editors request the co-operation of their readers in making the magazine more useful. May I suggest to them that they use their good offices and their handsome pages to bring samples of the work of such men as Karl Jaspers and Guardini, both relatively unknown in this country. Could they perhaps give us excerpts from Mounier's *chef d'oeuvre*, left in manuscript at his death?

EDWIN HALSEY

---

### New Saint Andrew Missal

The Saint Andrew's Missal has been somewhat revised and improved in this new printing. The Ordinary of the Mass is set up for the convenience of dialogue Masses and is relocated in the center of the one-



volume editions. The Latin text has been put on the left page, the English on the right. The commentaries on the seasons have been revised. Special Masses and devotions have been added. Some changes have been made in the saints' lives, for the sake of greater historical accuracy. But most of the revision is in the simplification of the general arrangement of the missal.

We contemporary Catholics probably take it too much for granted that we have such an authoritative and comprehensive Missal so easily available. It is an impressive work, and the fruit of the painstaking devoted labor of several generations of Benedictines of the Abbey of Saint Andre' in Belgium and represents the entire life-work of Dom Gaspar Lefebvre.

The large-size, complete (Latin and English throughout, 2000 pages) one-volume edition ranges in price from \$5.75 to \$21. The shorter edition (1100 pages), also one-volume, goes from \$3.75 to \$15. Daily communicants who rush from church to work will especially like the sets of four little volumes (pocket and pocketbook size, one for each season) wherein the Mass of each saint is printed in full for the appointed feast day. These come boxed together for \$5 to \$20 the set. Leather cases are available for all editions at extra cost.

INTEGRITY is more lasting than nylons, more nourishing than candy, more elevating than television, less trouble than a fur coat, cheaper than Scotch--and besides, if you give it for Christmas, we'll bill you in January, just like the department stores do.

Integrity Publishing Company, 243 East 36th St., New York 16, N. Y.

Please send INTEGRITY to the following. Enclosed is..... Bill me.....

Name.....

Street.....

City.....

-----Please send a gift card.

My Name.....

Street.....

City.....

(Annual Subscriptions: Domestic \$3., Canadian \$3.50, Foreign \$4.)

# Sheed & Ward's Own Christmas List:

## THE HOLY BIBLE

In Msgr. Knox's translation  
BOXED EDITION

Be sure you see this, it's the best-looking edition of The Bible we ever saw. 3 vol. \$15.

## THE COMMON MAN

by G. K. Chesterton

New book of Chesterton essays. \$3.

## THE BREAKING OF BREAD

by John Coventry, S.J.

Sixty-four superb photographs of the Mass: text is on its history and on the Ordinary. \$3.

## MANY-COLORED FLEECE

Edited by Sister Mariella Gable

The best short stories by or about Catholics since Our Father's House. \$3.50

## STORM OF GLORY

by John B.

Latest bi-  
much ne

## VESSEL

by Leo

and 2348

## REPRODUCTION

by Luci

These t  
happy:

## THE M

Transla

## GIFT

30 full

ish and

woodcu

This li

for Ch

Christ

this re

and p

## THE MARY BOOK

Assembled by F. J. Sheed

12 illustrations, 4 in full color.

Undoubtedly the most complete and satisfactory book on Our Lady—probably the handsomest too. 411 pages, \$4.

## VOCATION TO LOVE

by Dorothy Dohen

Essays on everybody's vocation. \$2.50

## THE GOSPEL IN SLOW MOTION

by Msgr. Ronald Knox

How sad to think that there must still be people who haven't read all three 'slow motion' books. \$2.50

## IMITATION OF CHRIST

Translated by Edgar Daplyn

A modern English translation, intended to be read. \$2.

## ART-MAKING FROM MEXICO

TO CHINA

work of a  
tists, mod-  
rated. \$3.

ver  
mixed in  
ds. \$2.50

hild Jesus  
the book  
Imitation

shopping  
s, see the  
don't get  
omes free

1280 Old Mission Students' Theol.

**Don't Forget**



**the Morning After!**

Will your Christmas gift be remembered December 26?

Will your sons and daughters, nieces and nephews be as enthralled with your gift as they usually are with the radio, television and the comics?

**They will if you give a gift subscription to the Don Bosco Book Club.**

Especially designed for 12-to-16-year-old Catholic readers, the Don Bosco Book Club offers a well-rounded program combining sports, adventure, biography and spiritual books in its monthly selections.

**Make this a Christmas to remember!**

**Give a gift subscription to the  
Don Bosco Book Club.**

A beautiful card will announce  
your gift just before Christmas.



For subscriptions and full information, write

**The DON BOSCO BOOK CLUB**

Sponsored by the THOMAS MORE ASS'N

210 W. MADISON ST. - DEPT. E - CHICAGO 6, ILL.